

CHRISTIAN TELESCOPE

AND UNIVERSALIST MISCELLANY.

VOL. 3.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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MISCELLANEOUS.

Reflections on the Love of God.

LORENZO AND CLARISSA.

Five years had elapsed since I saw my friend, Lorenzo, the day after his union with his amiable Clarissa, cast a "lingering look" towards the venerable cottage of her father, and drive towards the rural spot destined for their future place of residence. The pursuit of happiness had led me from the circle of my friends, into distant parts; where I too often observed the painful scenes of misery and wretchedness, which sin, ignorance, and folly produce, and which are entailed upon our species, by the want of a resolution to discard them, or a destitution of that knowledge which would annihilate the procuring cause of every moral evil.

While attempting to investigate the causes of inquietude, of woe, and of abject wretchedness, I had been led to conclude, that the want of an acquaintance with the pure principles of the gospel, is perhaps, the cause, of incalculable misery. Surely, said I to myself, our kind CREATOR has not, in establishing the laws of nature, rendered necessary, nor proper, those acute miseries so often experienced by his offspring..... The fowls of heaven, and beasts of the field, are evidently more happy, in proportion to what they are capable of experiencing, than the reputed "lord of creation." And is it not true, I inquired, that we invent a thousand wants and evils, in the gratification and practice of which there is, at best, but a momentary enjoyment? It is, if I mistake not, our pride, our extravagance, our ignorance, and perhaps our unchastened ambition, which so frequently leads us to the portals of wretchedness and despair. Let man limit his desires to his own fireside, or

at most to the circle of his friends, who, having been tried, are found worthy of confidence; and, with a becoming resignation to the will of Heaven, his happiness will be complete, or at least as perfect as can be expected here below.

A train of reflections, similar to the foregoing, were passing through my mind as I rapped at the door of my friends. With mingled emotions of joy and apprehensiveness, I entered their dwelling, and saluted the friends of my youth. I had heard but little of them since their settlement in life; and it was impossible to restrain a degree of anxiety proportionate to the interest I felt in their welfare. Perhaps their humble dwelling had become the residence of disappointed hope and its concomitant misery: perhaps they had sought for happiness in the giddy circles of fashionable folly, and like thousands of others, had been rewarded with vexation and remorse: and, perhaps, by embracing the corrupting dogmas of a fashionable religion, they had become callous to the emotions of friendship, or the voice of charity. But these apprehensions were soon dispelled.

We were soon seated by the cheerful fire, engaged in conversation. By the side of the interesting Clarissa was seated her son of about four years of age, and, in her arms, an infant daughter of as many months. The glances of the father had attracted my attention; and every thing I beheld tended to convince me, that the happy pair were blessed with mutual affection. Health and contentment were seated upon their countenances, and the competence which their honest industry had acquired, was apparently received, and enjoyed, with thankfulness and gratitude. Surely, said I to myself, if happiness is to be found on earth, it is here. The mother caressed her infant, with the fondness of one whose soul was wrapped up in parental love, and listened, occasionally, to the innocent prattle of the urchin at her side, with a mother's fondness.

A momentary silence had occurred, and was agreeably interrupted by the mother. "These little ones," she said, addressing herself to me, "are considered by us, as rich blessings bestowed by heaven itself; as seals of our plighted and mutual love. Since our marriage, on which occasion you was present, we have been blessed with prosperity and happiness. Our all, this side the grave, is centred in our lovely children. Our joy is unutterable, while we witness the expansion of their faculties; nor is our happiness diminished, when we retrospectively

survey our efforts to provide for them....

Our industry has been blessed, by our heavenly Benefactor; and we trust, that by a continuance of our efforts, with the blessing of heaven, our own and their wants will be supplied. Lorenzo, you perceive, (she continued,) is apparently happy, and my enjoyment is enhanced by doing all in my power to render him so, and is not destroyed by any suspicions of inconstancy or want of affection for myself." As she paused, I found it difficult to refrain from expressing my emotions; and, involuntarily responded—you must be happy indeed!

A cruel thought obtruded upon my mind, and cast a momentary gloom over the pleasing scene. Oppressed with its weight, I ventured to express it. Your affectionate husband, madam, and your little children, with whose happiness your own is evidently identified, are doubtless indescribably dear to you; but, have you never been told, that, on account of the sin of our progenitors, even your little children have become liable to the wrath and curse of God! Yea, have you not been told, that possibly your future bliss will be enhanced, by beholding their unutterable woe and misery? And have you not been taught to believe it your duty, to be willing to witness all this, if it should appear to be the will of God to have it so? The chill of death seemed for a moment to pervade the faculties of the mother; but soon a heavenly smile irradiated her countenance, and dispelled the unwelcome gloom. She replied:—"Tis true, we have heard such sentiments advanced, even from the sacred desk; but blessed be God, the impressions of that nature, so abhorrent, so destitute of rational piety, so repugnant to enlightened reason; nay, so hostile to the revelation of Heaven—have been eradicated by the illuminating spirit of eternal truth. Our minds have long since been liberated from the bondage of such unholy opinions, and we heed them not!" The light of Jehovah's countenance seemed to inspire her with love divine, as she proceeded. "God is Love; and hath commended his love towards us, in that while we were yet sinners in due time Christ died for us. Nor did he die for us alone. He gave himself a ransom for all, to be testified in due time. He died to redeem us from all iniquity; he was the propitiation for the sins of the whole world, and we, being sinners, and numbered among transgressors, feel for ourselves, that we have an interest in our Redeemer. But those little innocents," she said, "who know no law, and are consequently incapable of wilfully violating any, whether human

or divine, are not exposed to the penalty of any moral rule. Moreover, they were set forth by Christ, as patterns for our imitation, and well would it be for us all, if we imitated their humility and innocence more carefully. Yea, our blessed Saviour hath said, 'suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'

How then, can we doubt, therefore, that if they are taken from our arms by death, they will be embraced by our Saviour, and nourished by the God of all grace? No, sir, she continued; we, imperfect as we are, love our children; but God, Oh! delightful reflection! loves them and us, with a PERFECT LOVE. Believing thus, we are truly happy; and it is our heart's desire and prayer to God, that every parent may have the same holy and peace-giving faith."

As he entered a tear of joy was seen trickling down her cheek, while a glow of generous pride, on the part of the happy Lorenzo, seemed to say "she is the idol of my heart."

The happiness of the moment was indescribable. Thy gospel, great God, I inwardly ejaculated, how precious—how consoling! Thy love, all gracious Heaven, how vast, how stupendous!—How little is known of thy nature, by those who fear thine implacable wrath! and how superlatively happy are those who know thy will, and KEEP THY COMMANDMENTS.

DEFAMATION.

"Who steals my purse, steals trash; 'tis something, nothing;

'Twas mine, 'tis his, and has been slave to thousands,

But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed."

A great portion of our happiness is derived from social intercourse with society, in being surrounded by friends to whom we are united by the endearing bond of affection and friendship; friends who have equal rights and privileges, and who claim from us, in return for their good will, a fellow feeling of mutual kindness and benevolent sentiments. But, notwithstanding the numerous claims which mankind, as the children of one parent, have on each other, is it not an obvious truth, that they too frequently call into action many uncharitable and unchristianlike feelings, which are founded on a disposition to lessen our neighbor's real or supposed good qualities? This evil habit of defamation is, assuredly, one of the greatest ills attendant on human society. If any good was to result from this contemptible practice, something might be urged in its excuse, but as it does not reflect any degree of credit on the defamer, nothing can be urged in extenuation of it.

By detracting from our neighbour's character, we do him the most serious injury by

depriving him of his dearest earthly treasure, his reputation; for the loss of which he can never receive an equivalent.—In our pilgrimage on earth, we anticipate the deception of *pretended* friends and *known* enemies; and we are aware of the many, who bear the appearance of actual kindness and benignity, at the same time they are shedding their poisonous venom thickly around us, and are inwardly our greatest foes.—Let us all endeavour to bear in mind the "Golden Rule," and if we hear ill of our neighbour, let us not seek to augment the evil by making publick any incident calculated to operate to his disadvantage, but in the true spirit of charity, labour to quench the flame by suffering it to pass unnoticed.

Me. Bap. Herald.

ANECDOTE OF GOVERNOR PENN.

In 1699, Governor Penn, when in Pennsylvania, was informed of some choice land, not included in his former purchase of the Indians. He caused inquiry to be made of the chiefs whether they would sell it to him. They replied that they did not wish to part with that land, as the bones of their fathers and mothers were lying there; but still, to please their father Onas, they would sell some of it. For a certain quantity of English goods they agreed to sell the Governor as much land as one of his young men could walk around in a day; "beginning at the great river above Conquanon," now Kensington, "and ending at the great river just below Kallapiago," now Bristol. The bargain being made, a young Englishman, much accustomed to travelling, was selected to lay out the land. His walk both astonished and mortified the Indians. When they came for their pay, the Governor perceived dissatisfaction in their countenances, and asked the cause.

They replied that the young man had cheated them.

"Ah, how can that be?" said William Penn. "Was it not of your own choosing that the ground should be measured in this way?"

"True," replied the Indians, "but the white brother made too big a walk."

Some of Penn's commissioners became warm, and said, that the bargain was a fair one—that the Indians ought to stand on it, and if not they ought to be compelled.

"Compelled!" replied the Governor, "how are they to be compelled! Don't you see that this points to murder?" Then turning to the Indians with a smiling countenance, he said to them—"Well, if you think you have given too much land for the goods first agreed on, how much more will do?"

With this the Indians appeared much pleased, and mentioned the number of yards of cloth, and fish hooks, with which they would be well satisfied. These were given, then the Indians shook hands with the Governor, and retired smiling and happy. The Indians being gone, William Penn looked

around on his friends, and lifting his hands and eyes, exclaimed—"O what a sweet and cheap thing is charity! Mention was made just now of *compelling* these poor creatures to stick to their bargain; that is in plain English to fight and kill them—and all about a little piece of land!"

This account is the substance of the story as related in Weems' Life of William Penn. It is so characteristic of that remarkable man, that there can be little doubt of its genuineness and authenticity.

How happy it would have been for the early settlers of all the American colonies—and how happy for the numerous tribes of aborigines, had all our ancestors possessed the pacific policy and disposition of Governor Penn! How much anxiety and distress, and how many myriads of lives would have been saved! And who can help wishing that the people of Georgia, at the present time, might be blessed with a William Penn, for their Governor? In that case, how easy it would be to settle all difficulties with the Creek Indians.—*Friend of Peace.*

"There is no greater weakness than for a man to be ashamed of his religion, because ignorant men despise it. Would you be ashamed of the light of the sun, because a company of blind men ridiculed the idea of light? Would you be ashamed of the noble faculty of reason, because madmen denied its existence?"

A GOOD REGULATION.

In Winthrop's Journal it is stated, that "in 1693, at the General Court, an order was made to abolish that vain custom of drinking to one another, and that upon these and other grounds. 1. It was a thing of no good use. 2. It was an inducement to drunkenness, and occasions quarrelling and bloodshed. 3. It occasioned much waste of wine and beer. 4. It was very troublesome to many, especially the masters and mistresses of the feast, who were forced to drink more often than they would. Yet divers, even godly persons, were loth to part with this idle ceremony."—*Salem Obs.*

ALLEGORICAL.

A traveller, setting out upon a long journey, was assailed on the road by curs, mastiffs and half grown puppies, which came out from their kennels to bark at him as he passed along. He often dismounted from his horse to drive them back with stones and sticks, into their hiding places. This operation was repeated every day, and sometimes as often as twenty times a day. The consequence was, that more than half the traveller's time was consumed in chasing these dogs and puppies. At last he was overtaken by a neighbour, who was going the same road, but who had set out a long time after him. The latter traveller was very much surprised to find the other no further on his journey, and on hearing the

reason, "alas!" said he, "is it possible that you have lost your time, and wasted your strength in this idle occupation? These same animals have beset me all along the road, but I have saved my time and my labour in taking no notice of their barking; while you have lost yours in resenting insults which did you no harm, and in chastising dogs and puppies whose manners you can never mend."—*Niles*.

Tales, on the wise men of Greece.

A sophist wishing to puzzle him with difficult questions, the sage of Miletus replied to them all without the least hesitation, and with the utmost precision.

What is the *oldest* of all things? God, because he has always existed.

What is the most *beautiful*? The world, because it is the work of God.

What is the *greatest* of all things? Space, because it contains all that has been created.

What is the most *constant* of all things? Hope, because it still remains with man, after he has lost every thing else.

What is the *best* of things? Virtue, because without it there is nothing good.

What is the *quickest* of all things? Thought, because in less than a moment it can fly to the end of the universe.

What is the *strongest*? Necessity, which makes men face all the dangers of life.

What is the *easiest*? To give advice.

What is the most *difficult*? To know yourself.

OLD BACHELORS.

Mr. Reneau introduced a bill in the legislature of Tennessee, by which it is made the duty of the Sheriff of each county, to make an annual return of every man who shall have attained the age of thirty without marrying; and also of all his property, on which a tax of twenty-five per cent is to be laid, and the fund thereby created, by the provisions of the bill, is to be divided among such unmarried ladies as have reached the age of twenty-five. The bill further provides, that if any old bachelor suffers himself to be returned three times, he shall thenceforward be deemed incorrigible and the tax increased to fifty per cent. The bill passed with great unanimity the house of representatives, but the senate ordered it to lie on the table for thirty years.

RELIGION.

How sublimely beautiful, how divinely excellent are the precepts of religion—it is the heavenly foundation on which the soul builds its hopes of lasting immortality; it is the certainty which man cannot do away. Happy is he who suffers for thy sake, O source of life eternal!—Blessed the expectation of him who waits thy sacred reward, O religion!—It is the healing balm to the wounded soul; it is the consolation of the

oppressed, the hope of the sinner, and the stay of the saint—it is the offspring of the Deity, unchanging, everlasting—it is the lamp that enlightens the grave, and the sun that irradiates eternity.

COMMUNICATED ON DEC. 15, 1826.

Suicide.—Mr. Calvin Easton of Milford, (Pa.) has fallen a victim to the soul-chilling and God-dishonouring doctrine of *infinite partiality and endless misery*. He recently became a convert to the Calvinistic faith, under the ministrations of the Rev. Mr. G—. His mind became harassed with the belief of an *endless hell* for the torment of sinners in a *future world*. He expressed doubts about the sincerity of his repentance, and despaired of salvation. He believed he had "eat and drank unworthily," and that he "was a reprobate, sealed to everlasting misery."—Insanity was the consequence; and the distracted, miserable man sought relief in suicide, on Tuesday last.—"Death, the friend to the wretch, whom every friend forsakes," kindly came to his relief, and he left in despair a world, where, he heard (instead of the gospel of life and salvation, breathing "peace and good-will to men") that pretended gospel thundering the anathemas of a revengeful and angry God.

Thus is presented another among the many instances which daily occur, of the awful consequences of that violent mode of conversion, where *threats* instead of *persuasion* are resorted to.

Mr. Easton was a respectable man, and his remains were interred with masonic honours, in a manner corresponding with the character which he had borne.

C. Examiner.

Serenity.—A military officer being at sea in a dreadful storm, his lady, who was sitting near him, and filled with alarm for the safety of the vessel, was so surprised at his composure and serenity, that she cried out—"My dear, are you not afraid? How is it possible you can be so calm in such a storm?" He arose from a chair lashed to the deck, and supporting himself by a pillar of the bed place, he drew his sword, and pointing it to the breast of his wife, exclaimed, "Are you not afraid?" She instantly replied, "No, certainly not." "Why?" said the officer. "Because," rejoined his lady, "I know the sword is in the hand of my husband, and he loves me too well to hurt me." "Then, (said he,) remember I know in whom I have believed, and that He holds the winds in his fists, and the waters in the hollow of His hands."

FRIENDSHIP.

A simile.—An aged oak, rearing its head exposed and alone on a barren hill; the rough blast whistles through its worn out limbs; the battering hail beats forcibly

against its side.—Long it has braved the raging elements—long magnanimously withstood their fury—but its strength now fails, exhausted and fatigued; with no friendly wood in part to screen it from the assailing storm, it groans awhile beneath its fury, untill at length its body and its branches are severed and dispersed by the all-sweeping powers of heaven's electric ball.

So it is with friendless man; the dark rolling waves of adversity, incessantly rush against him; the clouds, as black and rough they roll along the sky of sorrow, emit their sulphurous flames on his devoted head—amazed he stands, no friendly arm appears to rescue him from the roaring cataract of ruin; hence falls the wretched creature and sinks amidst the whirling waves to rise no more.

EXTRAVAGANCE.

I commenced the world with some advantages; such as family, reputation, property.—Finding the world combined against bachelors partly to please it, partly to please myself, I got married; and although I did not find matrimony "such great things as it had been cracked up for;" I was pretty well satisfied, until I found my expenses increased in an alarming degree. "My Dear" soon discovered that we wanted a vehicle to ride in. I reminded her of our "chaise and one," the good old style of our country; but she preferred a "coach and pair." I objected to the cost—that I could not spare the money.—She replied that neighbour Dash, no richer or better than myself, had a "double carriage." I tried to convince her that this would bring on "double trouble," as well as double expense. "We can drive the chaise ourselves—the chaise costs only half as much as the coach, and, besides, we have the chaise already—one horse costs and consumes but one half as much as two—and, again, we already have "Dumpling," for whom I have no *match*, and, therefore, should have to buy a *pair*, which, you know, are not worth any thing unless they are *exactly alike*. The coach must have a coachman and, in this country of gates, a foot-man, and I have not them to spare."—"But, my dear," said she, "you are of a good family, as well as myself,—every genteel family has a coach—and, you know, I cannot *drive*." I urged example of neighbor Thrift's wife, who could *drive*, ride on horseback, or walk, as might be most convenient; but she remarked that "Mrs. Thrift did not come of a good family, and that this, in her, was all natural enough. How should I look were I to meet Mrs.——rolling in a coach, and I *driving dumpling*?" I replied that Mr.—— had died a bankrupt, in consequence as it was thought, of her extravagance, and that the coach she now used was borrowed.

The contest was often renewed; at length, whether from the flattery contained in her

argument, or the sake of a quiet house, the coach was bought; and from that moment I date the commencement of my ruin;—not exactly from the cost, but from the style of living it introduced.

The importance of a family, is greatly increased by a "double carriage,"—not a negro on the farm but feels it, and becomes more proud and worthless. For a long time little was thought of, by my wife and servants but sporting the coach and long-tail bays. Dumpling was reduced to the ranks; and I could not help thinking that he reproached me every time we met. My plough and cart frequently stood still, when they ought to have been moving, for the want of my principal hands, the coachman and footman. Every thing went wrong. Instead of selling I had to buy corn; instead of putting out money at interest every year, I had to borrow—to put my name on the "lender's book." The wheat went for necessities and luxuries—we had a constant round of company; and every farmer knows how that operates. I gradually lost my spirits, my good humour, had my misgivings—saw breakers ahead, but did not change my course. At length I was obliged to mortgage my land. After that I resigned myself to my fate. I formerly delighted in improving it—but who ever improved a mortgaged farm? when it comes to that the game is nearly up—you may almost say, "—occupation's gone."

Ruin now approached with rapid strides. My credit sunk—my neighbours began to prophecy; friends to be ceremonious, and shy, especially at vendues—sometimes remarking, *accidentally*, in my hearing, that they had come to a resolution not to be *security* for any one.

"Misery makes a man acquainted with strange bed-fellows."—I found it so—numberless evils, not foreseen, as the result of poverty, were now not only *seen* but *felt*. Shifts for "raising the wind," and keeping up appearances, were resorted to that I do not like to remember. Friends fell off—creditors pressed—my note was no longer current at bank—crops, worse and worse. Interest accumulating—expenses undiminished—what was to be done?—*Luckily*, one of the servants (that was the fashionable phrase) *misbehaved*, and was sold to a negro trader—it went against my conscience—the idea that we had *ate him up*, though an odd one, haunted me continually. This expedient, not to say crime, served for a time; but although repeated again and again, it would not do. Suits were brought—judgments, executions and cash sales soon followed, and swept every thing by the board. The predictions of my neighbours were fulfilled—"they knew it would be so"—"pride must have a fall." I took pains to get a good master for Dumpling—as for the bays they were struck off to a jockey, who nicked, and

sold them to a spendthrift, who is travelling the same road to ruin.

Adieu Mr. Editor—avoid "double carriages" and long tail bays. *American Farmer*.

HARMONY IN FAMILIES.

Impartiality tends greatly to promote harmony in families. Hence the necessity of parents not manifesting any partiality to one or more of their children. In the favoured child it lays the foundation for pride and self-importance, and in the neglected one, it raises indignation if not hatred; whatever may be the motives assigned for partiality, parents must answer to the judge of all the earth, for the sorrows and evils it produces.

Harmony in a family will be greatly interrupted, should the father and mother pursue different systems in the management of their children. It is therefore highly necessary that they adopt a similar plan; otherwise one or the other of them, and perhaps both, will loose the esteem of their children; obedience to both is not to be expected, or the probability is, that bad habits, and incoherent principles will be established.

In order to promote love and harmony among children, one should not be allowed to domineer over or tease another. Nor ought one to be praised at the expense of another. No envious comparison must be drawn. Children should not be allowed to scoff at one who happens to be an offender.—This practice destroys affection, and gives rise to resentment and retaliation. They should be taught to feel for one another when in disgrace; and not be prevented from interceding.

SPIRIT OF ORTHODOXY.

The following remarks upon the intolerance of a Mr. Peckham, who has taken upon himself to denounce eternal misery upon an amiable and intelligent man, that dared to differ in opinion from his reverence, are selected from Noah's Enquirer of the 16th ult. They are creditable to the liberality of this able writer, and will be highly gratifying to our readers.

"The little village of Gray, (Me.) has been thrown into vast disturbance by the silly wrong-headedness of a Rev. Mr. Peckham. It seems that an extremely respectable physician, (Dr. Whitney) died in that place, some two or three weeks since, and Mr. P. who resided in a neighbouring town, was invited to preach the funeral sermon. He chose for his text—"What shall the end of them who obey not the Gospel of God?"—and then went on to maintain the utmost letter of the Athanasian creed, and denounced eternal torments against those who doubted it. Doctor Whitney, himself, was an Unitarian, as were most of the audience before whom Mr. Peckham was preaching. But among the audience, were at the same time,

all the friends and the family of the deceased. The clergyman, with a delicacy, infinitely to be admired, compared Dr. Whitney to a thief, a robber, or any other gross violator of the commandments. He was also likened to Paine, and other disbelievers; and the only possible chance for the poor Doctor's soul, "was," said the good natured preacher, "the forgiveness of the thief on the cross," and then added that this was a bad chance, because "thousands were undoubtedly in the regions of unutterable woe, who had left the world imploring such forgiveness." This is consolation with a vengeance. It is unnecessary for us to enter upon any vindication of the doctrines of Unitarianism. They prevail to a considerable extent in England, and are still more widely spread in this country. They count among their professors many of the most honorable and religious families, and some of the most educated, honest and eloquent divines. Purity of life and strength of argument will do all that is necessary for any creed, and our advocacy is therefore superfluous. But we do protest most earnestly against the gross and scurrilous denunciations of crazy theologians. We are living in a country eminently free. There is no earthly authority to restrain the formation of opinions, or denounce the expression of them. He who reads the scriptures with an inquiring and sincere mind and holds fast to that he deems to be true, must not be sentenced to hell-torments by another person not more honest, not more enlightened, not more virtuous, not more infallible than himself. For such narrow minded and intolerant denunciations this is neither the country nor the age.

We do not charge upon any others the absurdity and violence of Mr. Peckham. He is probably some theological student, whose ignorance is yet to be illuminated by study, and whose rashness must be sobered down by experience. The continuance, however, of such a style of damnatory eloquence, will procure for him the disrespect, and hatred of his fellow-citizens, and will lay up a store of great unhappiness for himself.

We should add, that the inhabitants of Gray held a formal town meeting, to express their sentiments on the whole affair. A committee was appointed, and from their printed address we quote this paragraph;—"In this civilized and christianized community shall we mutely bear such a self-made judge denounce the sentence of eternal damnation upon the departed spirit of an honest, benevolent man; a virtuous fellow-citizen; an affectionate husband and kind parent, in the presence of his mourning family; and that, too, while the remains of the dearest object of their affection lies before them silent in death? We cannot; we are not yet so devoid of sensibility." *Ch. Inquirer*.

The hardest grapple on earth is that which obtains between pride and poverty; and the man who has become the disputed province of these two belligerents, is a stranger to repose and happiness. *Northern Star.*

OBJECTION ANSWERED.

"One of the popular objections against the truth of the Christian miracles, is the general infidelity of the Jewish people. We are convinced, that at the moment of proposing this objection, an actual delusion exists in the mind of the infidel. In his conception, the Jews and the Christians stand opposed to each other. In the *belief* of the latter, he sees nothing but a party or an interested testimony, and in the *unbelief* of the former, he sees a whole people persevering in their ancient faith and resisting the new faith, on the ground of its insufficient evidences. He forgets all the while, that the testimony of a great many of these Christians, is in fact, the testimony of Jews. He only attends to them in their present capacity. He contemplates them in the light of Christians, and annexes to them all that suspicion and incredulity which are generally annexed to an interested party. He is aware of what they are at present, Christians and defenders of Christianity; but he has lost sight of their original situation, and is totally unmindful of this circumstance, that in their transition from Judaism to Christianity, they have given the *very evidence* he is in quest of. Had another thousand of these Jews renounced the faith of their ancestors, and embraced the religion of Jesus, they would have been equivalent to a thousand additional testimonies in favour of Christianity, and testimonies too of the strongest and most unsuspicious kind, that can be well imagined.—But this evidence would make no impression on the mind of an infidel, and the strength of it is disguised even from the eyes of the Christian. These thousand, in the moment of their conversion, lose the appellation of Jews, and merge into the name and distinction of Christians.—The Jews, though diminished in number, retain the national appellation; and the obstinacy with which they persevere in the belief of their ancestors, is still looked upon as the adverse testimony of an entire people. So long as one of that people continues a Jew, his testimony is looked upon as a serious impediment in the way of the Christian evidences. But the moment he becomes a Christian, his motives are contemplated with distrust. He is one of the obnoxious and suspected party. The mind carries a reference only to what he is, and not to what he has been. It overlooks the change of sentiment, and forgets, that in the renunciation of old habits, and old prejudices, in defiance of all sufferings and disgrace, in attachment to a religion so repugnant to the pride and bigotry of their nation, and above all, in submission to a system of doctrines which rested its authority on the

miracles of their time, and their own remembrance, every Jewish convert gives the most decisive testimony which man can give, for the truth and divinity of our religion." *Chalmers's Works, Vol. 1, P. 87-9.*

PROVIDENCE,

SATURDAY, JANUARY 27, 1827.

"Earnestly contend for the faith."

FOR THE TELESCOPE AND MISCELLANY.

FOREIGN MISSIONS.

(CONTINUED FROM PAGE 165.)

That this statement is strictly true, may be learned from their own accounts, which though frequently filled with instances of extensive conversions, (as they say,) are not destitute of proof, that the majority of their converts, after a time become apostates, and gradually sink into the lowest grades of human beings. What may be the reason for this, may more properly come under consideration hereafter, but from the simple fact above stated, it must be evident that where they render one individual happy, or better his condition in any way, they absolutely ruin ten, and reduce them to the most abject state of human existence. If proof is wanted of the fact, look at the Burman, Sandwich Islands, and other missions, in which places the most of converts have apostatized and become drunkards, debauchees and are indeed addicted to almost every loathsome vice which can be named. But when the missionaries from America first visited those places, the inhabitants were generally a peaceable, and withal a moral people. And the whole of this transformation from good to bad, from amiableness to depravity, has been effected by missionaries under colour of a false pretence to holiness and an extreme love for the salvation and happiness of the natives of these regions. This being the case, the query at once arises, why is such the fact? Are the means employed unsuitable for the purpose, or, is the instruction they receive of a character whose natural tendency is to make men worse? Though these questions naturally involve many considerations, yet they may be both answered in the affirmative, without the liability of an error. For in the first place instead of sending to those parts men who are capable of teaching and practicing the moral duties of the gospel, the very "weakest vessels" are set apart for this purpose. Men who, if they are not destitute of every spark of moral feeling, are of so little talent that they would be forced to betake themselves to more servile occupations at home, for want of employment in more responsible stations. These men remove a great distance from home, and all we know of their actions, we learn from what accounts they are themselves pleased to give us, which we may be sure are no way dis-

advantageous. With such instruments, it is no wonder but little is accomplished, as their very actions are sufficient, in themselves, to disgust any one with every species of employment in which they may be engaged. But in the second place, the doctrine is not such as they should be taught, to make good men or good christians. It must be recollected, that the natives of all heathen countries, have a kind of religion, (not the worst in the world,) whose fundamental principles may be fairly compared to the systems of morality, as recognized by most christian nations. This they rigidly adhere to, and are led to believe that upon its observance alone, depends their future happiness or wretchedness. But the moment these missionaries appear among them, all inducements to morality are taken away. They are told that there is more pleasure in sin, than in a life devoted to the moral and religious duties of the gospel, and that it is in vain for them to attempt to gain heaven or happiness by their own actions, as their future destinies are pre-ordained by the Almighty. It is in vain to preach such a doctrine to such beings, it never can have a good effect, but is every way calculated to make them worse. It removes every impetus to moral and religious improvement from their minds, and places vice before them as the only object worthy of their attention or regard. (TO BE CONTINUED.)

FOR THE TELESCOPE AND MISCELLANY.

To the Rev. Otis Thompson, Editor of the *Hopkian Magazine.*

SIR—My letter to you in the Telescope and Miscellany of Dec. 9th was written under the full conviction that the author of the piece entitled "The Knowledge of the Truth," published in two numbers of your Magazine, viz. September and October, did mean to represent the characters of Universalists generally, as bad, and immoral, in the proper sense of those words, and that you had given publicity to the slander, because the Bible and Reason (much better weapons in my opinion) could not successfully be brought to your aid to put a stop to the rapid march of the sentiments of Universalists, which have in a short period extended through almost every part of our favoured land.

Your letter of Dec. 20, published in the Telescope of last Saturday, has not fully satisfied me that I was incorrect in my conclusions respecting the motives of your correspondent and yourself; though there is evidently an attempt on your part to excuse the language complained of, by a process of reasoning, which if correct, equally applies the same language to all those professing christianity of all denominations, who are not, what you and your correspondents are pleased to call *consistent Calvinists*; but sir, why did not the writer use the same language towards Arminians, Wesleyan Methodists, Uni-

arians, &c? He has inveighed most bitterly against their sentiments, and has said that all true christians know they are false"—this, he has said also of Universalism, as a sentiment; but he has also said much more in the language I complained of. Your mode of excusing the matter, is ingenious enough, and will be set down to your credit, or to the credit of *consistent Calvinism*, for I feel quite certain it would be difficult to excuse such language with any other *ism* extant.

You say, "It might have been a harder task, but a less objectionable effort of my pen, to have attempted a refutation of the observations of Senex Juvenis, from which his obnoxious inference seems to follow, than to lecture the Editor, with such severity, for admitting his piece."—and say that a reply decently written and of moderate length would be inserted in the Magazine.

I have no disposition to enter the lists with him; for he writes as though he believed there were no true christians but such as are precisely of *his length and breadth*; and with such sentiments, supposed to be gathered from the oracles of God, I am free to confess I have no fellowship. As a specimen of Scripture quotations and *inference* of your correspondent I cannot resist the opportunity I now have, of laying them before the readers of the Telescope, precisely in the order I find them on page 224 of the October Number, though the particular verses or Chapters are not referred to.—"That christians know the doctrine of the Trinity is true is evident from the following *passage* [passages,] in the general epistle of John. (Here the writer quotes the language of chap. ii. verses 21. 22. 23. chap. iv. 1. 2. 3. chap. v. 1st clause of the first verse, and 4. 5. 6. and 7th verses, and then says, "*This whole passage* [passages] unites in the support of one general declaration, that the spirit of truth bears testimony to the doctrine of the Trinity; or, that there are three distinct persons in one God. Thus the spirit of truth testifies that the doctrine of the Trinity is true; and it implies that there are three distinct persons in the godhead. This testimony of the spirit amounts to a certainty, that the doctrine of the Trinity is true; and that the doctrine of Unitarianism is false. It is not merely probable, but certain, that christians maintain the truth in their controversy with Unitarians."

The above passages are all put down together as a *connected chain* of reasoning of the Apostle, and a person unacquainted with the scriptures, would expect to find it so in that Epistle. But sir, the last verse quoted, "There are three that bear record in heaven &c." Has been proved by Unitarians and Universalists and admitted by Trinitarians to be an *interpolated text*, not having been found in any of the christian scriptures bearing an earlier date than the year 500 of the christian era.

Some writers which I have read, say, if the doctrine of the trinity cannot be supported without this text, it must be given up. From the foregoing quotations, I cannot discover any thing favourable to the doctrine of the trinity, except in the last verse; and yet your correspondent says, "This whole passage unites in favour of the trinity." I would inform you that mankind are at the present time better acquainted with the scriptures than at any former period, and that a different manner of quoting scripture, with less positive assertion is now necessary on the part of the clergy, and of those who write on controverted subjects in theology, than formerly. With regard to your questions put to me on the subject of my complaint, I would say, that Universalists do not believe that the Being who governs the universe, is such an one as the Calvinists represent; they therefore cannot hate such a God, as in their view no such Being exists for them to hate; besides, sir, what have the followers of Christ to do with such a passion as hatred? It seems that because the attributes of God are understood and explained in a different manner by different denominations; that each of these denominations have an undoubted right to say to the other, you are an enemy to God and his law, you live in impenitence and disobedience to his holy commands, you oppose every doctrine and duty of the gospel, your general character, and conduct, and spirit, afford evidence that you hate the salvation of the gospel, heaven itself, and the way to it. Now, sir, it appears to me you urge the necessity and propriety of each denomination's conducting towards all others in this way: I have not so learned Christ; and until I find some testimony in the Bible which I have not yet discovered, I dare not so judge those of my brethren, who differ from me in sentiment, so long as they evidence to those around them, in any good degree, that they desire to live after the example of the Saviour: that the spirit of meekness, kindness and charity are in a greater or less degree in operation in their lives and conversation. I also understand that men are accountable exactly according to the light and knowledge which they are favoured with by their Creator, or in other words, mankind are accepted of the Deity according to that which they have, and not according to that which they have not. "He that knoweth his Master's will and doeth it not shall be beaten with many stripes." And no man or body of men are to be charged with being enemies to God and his law, and their general character represented as bad, merely because they adopt a religious creed differing from that of *consistent Calvinists*; which is summed up in what they call the essential doctrines of the gospel, viz. *vicarious suffering, total depravity, election and reprobation, vindictive justice and endless punishment*: Your correspondent

has attempted to show that there are no true christians except those who adopt the creed laid down by him; his mode of treating the subject is in my opinion more worthy the pretended infallibility of popes and councils, than of a friend to civil and religious liberty.

As you have alluded, near the close of your letter, to an observation of mine respecting the blending of Calvinism and Arminianism, and, say you, "can have no apprehension I mean the Hopkinsian system." I would refer you to the recent transactions in this town, at the ordination of Rev. Mr. Waterman, and especially to the Sermon of the Rev. Mr. Beecher, on that occasion. This Sermon, it was supposed at the time of its delivery, would be printed, but from some cause or other, it has not. Your correspondent seems to have taken the alarm, as will be perceived by the following from page 227, of the October number. After speaking of a neutral and lax scheme of sentiments, and saying, that some Unitarians, some Trinitarians, some Calvinists and some Arminians, have adopted this neutral and lax scheme; he says, "This splitting the difference between truth and error, is the most effectual method, that ever was practiced, to involve every subject and interest of religion in total darkness, and introduce infidelity, delusion, wickedness and destruction." This attempt at amalgamation is undoubtedly designed the more effectually to oppose Universalism. Herod and Pilate were enemies until Christ was to die, they then joined hands to put him to death; but, sir, they are entitled to all the credit: And in the language of the Saviour, "Verily they have their reward."

Yours with reciprocal esteem,

SAMUEL W. WHEELER.

ORIGINAL ANECDOTE.

A clergyman in this vicinity, not long since, in commenting on II Peter iii. 7, after explaining that the passage referred to a last and final judgment, and giving a lucid picture of his infernal majesty, closed by saying, that "if you should take a sinner from hell, after having been scorching and singeing there for a thousand years, and put him in a stove where they burn *Lehigh coal*, he would freeze to death in a moment."

EXTRACT FROM A SERMON.

When a religion of the passions and not of the understanding, kindles its flames in a place, it proselytes those whose passions are strong and whose understandings are feeble. Hence it is that it prevails more generally, I had almost said universally, among the female and youthful class of society. It is from a knowledge of this truth, that the artful advocates of these excitements avoid the thinking and sound minded part of the male class, and level their attacks upon fe-

males and children. This is a notorious fact of which none of the observers of these movements are ignorant. My respected female auditors! you will certainly take no offence with that plainness of speech in which we indulge; when I assure you that your presence in this house at this time, is a satisfactory evidence that you are an exception to this rule. We before remarked that to all general rules there were honourable exceptions; and were you not of this latter class, we should not have been honoured with your attendance. Our duty to society and to the cause of rational christianity demands of us that we should speak plainly. These things we do not mention out of *disrespect*, but from *compassion* for your sex. We mention them, that you may be upon your guard against the insidious attacks which have heretofore proved too successful among your ranks.

I have sometimes thought, (pardon me in the comparison,) that the fatal policy of the serpent in the garden of Eden, which induced him to make his first and only attack upon its female inhabitant, has been too much valued and followed in latter times. We have an account of its prevalence in the world in the days of the apostles, when St. Paul condemns the practice of certain enthusiastic persons who crept into mens' houses and led captive the female sex, probably in the absence of the master of the family. We said that we mention these things out of compassion, for your admonition. We do so—for we are well persuaded that those, who are led captive, do not know and understand the nature of that cause, which they are henceforth under obligations to support.

How few are there, who are thus pressed into the support of the peculiar views of such a denomination as they may join, that have carefully examined and understandingly acknowledged the long controverted articles of faith which, while their minds are yet weak, they have sworn to support. For instance; the doctrine of total depravity, original sin, vicarious suffering, endless punishment; the trinity, election and reprobation, and the form and application of baptism, and others which we might name, have engaged in controversy men of the greatest researches, and have not as yet been positively settled. How few I say are there, who have examined these contested points, as all ought to examine them before they settle an opinion upon them, and fully understand what they do, when a clergyman, on the day of their admission, reads to them that creed, which they must profess fully to believe, without adding to or taking from it, under the pains and penalties of excommunication? Satisfied we are, that persons who thus make up their opinions prematurely, (or rather I should have said, who thus inconsiderately take the belief of another already prepared for them,) should be the

subjects of our tender commiseration. It is true, we are told, that such have the liberty to subscribe or to refuse; but the *liberty of being led*, is not much preferable to the *liberty of a slave*!

I said before that the principal cause of these passionate excitements under consideration, was the terror communicated to weak and feeble minds by the preaching of endless misery. Take this great pillar away, and we should see no reformatations which were not after the example of the primitive conversions to christianity; no reformatations which did not inform the understanding, curb and regulate the passions and raise the tone of publick and private morals. All religion originating in fear, is a religion contrary to love, and consequently not genuine. So much evidence does this truth carry with it, that some of the best informed among the clergy have recently acknowledged, that the experience of a convert, which recognized this doctrine as an *inducement to become religious*, was not such as to entitle them to church communion. Now this we believe: and the reason *why* we believe, that the denunciations of endless misery do not make true christians, is, *that the doctrine is false*; and as *such* cannot subserve a valuable purpose among the preached truths of christianity. But even admitting it to be true, it is acknowledged that it has in reality nothing to do in making christians. Then it might as well *not* be preached, as *enforced*; nay, more, it might as well be false as true. Why is it, that these same persons, who have made the concession, continue to condemn us for *not* preaching this *unnecessary and unprofitable* doctrine, is a question which we leave for you to decide.

It has lately been demonstrated by a critic in theology, a clergyman whose acquaintance with ancient and modern literature, seems to be as great as any one's, that the doctrine of the eternity of hell torments as a place of endless misery, was not taught either in the Hebrew or Greek scriptures; in the writings of the Old or New Testaments. He has furthermore proved that there was no word in either of those languages which could convey the idea of such a place or state as is now understood by hell. The learned, who have examined the subject, *know* this and will not deny it. I am not without my apprehensions, that in examining this subject with a fearless hand, I may have raised your minds to pass sentence of condemnation for what you may call my temerity. I hope, however, you will not do it hastily without just cause. You who know me cannot for a moment suppose that I should labour to inculcate that which, I believe, would prove ruinous to your present or future happiness. That you may possess both these, he who knows my heart, knows that it is my most sincere and fervent desire. In warning you there-

fore against a passionate religion, I have done what I conceive my duty to God, to you and to myself demands. Yet, as was observed in the former part of this discourse, we believe in the pure religion of Christ, as much as those who boast of it more and deny it unto us. We believe that religion is the following of Christ; and that, *that* we are all able to perform. We believe in the language of our text, that "Christ suffered for us, leaving an example, that we should follow his steps." The following *his* steps we believe to be religion; and here the road is plain. It is but to have our affections raised, like his, to the great Father of our spirits, and the Author of all mercies; and the doing unto others what we would that others should do unto us. The religion of Christ is a practical thing, it does not consist in speculative points of faith—in forms, in ceremonies or in zeal without knowledge. If you would be christians, go to your Bibles and read the history of your Saviour's life, and walk in his steps. "Do unto others as you would that others should do unto you." Visit the sick, clothe the naked, comfort the afflicted, supply the destitute; freely ye have received, freely give. Instruct the ignorant, pity the deluded, love your enemies. In short, *follow Christ*, who *went about doing good*. There are many kinds of religion in the world as relates to faith, and there has been, God knows, much contention between them; but there is but one kind of religion that is *pure and undefiled*, and that relates to *practice*. "Pure religion and undefiled before God," &c.

About this religion there never was one controversy—in it there never originated one quarrel; and all the contention for orthodoxy in it, was for the orthodoxy of a good life. Give me such a religion as this, give me to know that I imitate my Saviour's conduct, and I would not exchange it for the most orthodox creed—the most flaming zeal and the most sounding professions in the world. Give me this, and I am satisfied. And when death's cold hand shall close my eyes in darkness, and my body again revisits its parent earth to mingle once more with the clods of the valley—to seek a retreat from the cares and troubles of life—then, "let the poor, the friendless and afflicted, as they pass my grave, point to the humble spot, and say, here lies the man whose compassion soothed my woes, whose maxims tranquilized my perturbed spirits, and whose bounty relieved my pressing necessity; let the widow and the orphan breathe my epitaph in the sight of grateful remembrance, and I ask no more. To the aspiring and ambitious, I freely resign the rest."

A GOOD MAXIM.

Most people are apt to be in a monstrous hurry to get married; and hence, we find, originates the unhappiness which in after

life sours their very existence, and makes that situation miserable, which, in all reason, should be the happiest.—“To marry or not to marry,” is a question sagely and soberly considered by many, yet, we are tempted to believe, as it is so very manifest, that the generality do not hesitate long, and therefore yield themselves willing victims. This is not precisely the point on which we would have you stop; not considering whether you should or not, but whom. In this consists the secret of happiness.

DEDICATION.

The new and convenient “FREE MEETING HOUSE” in *Poland*, (Me.) was publicly dedicated to the Worship of ALMIGHTY GOD, on Saturday, the 30th ultimo. Though the day was extremely cold, the audience was large and respectable—including many of the first members of community of different denominations.

The Services were opened by an Anthem, preformed in a superior style. A portion of the Scriptures was then read and a Prayer offered, by Rev. R. STREETER, of Portland. An Hymn followed. The dedicatory Prayer by Rev. B. BURNHAM, Methodist minister, of Portland. An Hymn succeeded it. An appropriate and liberal Discourse was then delivered, by Rev. Mr. Burnham, from Ps. lxxxiv 1, 2; and a suitable Address followed by Rev. Mr. Streeter. The last Prayer was offered by Elder JAMES COLLEY, of Gray, in a very fervent and solemn manner. Singing succeeded the Prayer, and was performed with great taste, melody and power. Benediction by Rev. Mr. Burnham.

Every thing was conducted with perfect harmony and good feelings, and an attentive audience appeared to be well satisfied. The absence of Elder GEORGE RICKER, of Minot, who was expected to attend on the occasion, was very much lamented. He was detained by indisposition and the severity of the weather. It is the earnest Prayer of many, that the above named new and commodious House, may long continue to be the place of Sabbath resort, to the people of that region, and that the word of life may be sown, and take root, in the hearts of many, and bring forth an abundant harvest, to the honour of God and the good of society.—*Com.*

Dean Swift—A creditor of the Dean, who sent a note to him requesting him to call and pay his account, as he had determined to be paid both principal and interest, received the following answer from his reverence—that it was not his principle to pay the interest, nor his interest to pay the principal.

Lottery Gambling.—A police report in a Philadelphia paper sets in a strong light the consequences of this practice. An old man of good appearance and well dressed, was brought up on a charge of assault and battery, and larceny in picking the pocket of a

drunken Irishman. In answer to the questions put to him by the Mayor, the prisoner declared “that he was nearly sixty years of age—that he was reduced to poverty and desperation by gambling in lotteries—that he had within the last forty years spent twenty three thousand dollars, or more than 500 dollars a year, and that he had never drawn a prize of any importance.

FOR THE TELESCOPE AND MISCELLANY. REFLECTIONS ON THE FUTURE STATE.

“He that is dead is freed from sin,”

The Scriptures do record;

Thus, when we die, we do begin

To live with Christ, the Lord,

For when we leave this mortal state,

We rise above the sky;

And change corruption, sin and death,

For immortality.

The dust returns to dust again,

The soul to God ascends;

Here the ‘transgression finished is,’

Here sin and sorrow ends.

Here everlasting righteousness,

And happiness begin;

Here shall “all be made alive”

In Christ, and freed from sin.

J. M.

✂ Reply to *Theophilanthropist*, in our next. Also, the Editor's Reply to Rev. Otis Thompson.

✂ The Review of Dr. Emmons' Sermon, may be expected soon.

Married.

In Bristol, Mr. Stephen D. Coomer, to Miss Charlotte D. Maxfield, youngest daughter of Mr. Daniel Maxfield.

Died,

In this town, on Sunday last, Mr. Ezra Branch, in his 54th year.

On Wednesday last, Mr. Amos Jurner, aged 58 years.

JUST PUBLISHED,

And for sale at the Book-stores of Oliver Kendall, John Hutchens, and A. S. Beckwith, at the office of the Literary Cadet, by the Publishers of the Tel. and Mis. and by Jacob B. Thurber and Samuel W. Wheeler, Westminster-street—A SERMON, entitled *The Effects of Intemperance*, delivered on Sabbath evening, January 14th, at the Universalist Chapel, by Rev. D. Pickerng. Price 12 1-2 cents.

Also, will be published on Wednesday next, and for sale as above, a practical Discourse delivered on the first Sabbath morning of the NEW YEAR, entitled *Reflections for New-Year's*. Price 12 1-2 cents.

Jan. 27th, 1827.

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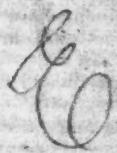
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"YE SHALL KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE."

EDITED BY REV. DAVID PICKERING.

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